THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"**The American Socialist,** Oneida, N. Y."

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SUBJECT FOR A BOOK.

WE remember a series of stories published some years ago entitled, *Three Experiments in Living, viz.: Living Within your Means, Living Up to your Means,* and *Living Beyond your Means.* We would suggest, for the consideration of some ready writer, the following as a subject for a similar series: *Three Positions of Editors, Ministers and others in Public life, viz., Behind the Times, Up with the Times,* and *Ahead of the Times.* We offer also the following as a sketch of the philosophy which might be developed in the proposed work:

The progress of society, like that of a wagon, or any other body, implies active and passive movement; *i. e.*, the movement of the propelling force, and the movement of the article propelled. The masses of mankind are moving forward in what is called the "progress of the age;" but their movement is in a great measure passive, like that of a raft in a river. The moving force, if the progress is real and toward the Kingdom of Heaven, must be the spirit of Christ and the invisible church. This is a steam-tug hitched to the raft. Let us call the moving force the *propeller*, and the masses moved the *propellee.* Now it is evident that this analysis of progress requires, not merely the usual distinction of progressives from conservatives, but also the subdivision of progressives into two sorts, *viz.*, those who are attached to the propeller, and those who are attached to the propellee. In other words, those who move along *with* the masses are progressives, but they are altogether a different sort from those who work *forward* of the masses, in connection with the tugging force.

We define, then, the three positions named above, thus: To be *behind the times* is to sympathize neither with the propellee nor with the propeller. To be *up with the times* is to sympathize with the propellee. To be *ahead of the times* is to sympathize with the propeller.

From this classification we might branch out into very interesting inquiries; as, for instance: Which of the three positions is most eligible for easy, good-natured people, who want to enjoy life with the least trouble? We should take the ground that to be fairly *up with the times* is preferable to any other position for those who wish to be lazy. To be lagging and holding back behind, like the boy holding on to the tail of a wagon, is hard work; and to be tugging ahead, like the horse, is hard work; but to just sit on the seat, and go along with the wagon, is easy and pleasant.

Then the question might arise, whether the *popularity* of progressive editors, ministers, etc., as indicated by their subscription-lists, congregations, etc., is a sign of their sympathy with the propeller or with the propellee. And again, we might inquire whether, on the whole, and in view of ultimate, eternal results, it is best to be *behind the times*, or *up with the times*, or *ahead of the times.* But we leave these and many other suggestions of this fruitful subject to the labors of the aforesaid ready writer.

GENERAL COMMUNISM.

"IF Communism is good for a small body of persons, why not for all men? How can it be made to work through an extensive nation like ours? How will our railroads and shipping interests be managed? How shall we conduct our foreign relations? Will the fine arts and taste be cultivated the same as now? These are questions which have perplexed me considerably. Can the interests of all men be so united as to constitute one corporate body? for if one Society bought and sold to another Society, each would study for the balance in its favor, the same as nations do now. It may be easy to merge an individual interest in a corporation; it may be easy to merge corporate interests together; but an amount of intelligence or wisdom would be required that is now totally unknown. Education will do much toward achieving so desirable a result. B. F. M."

THE advantages of Communism are seen in a simple duality; they are much greater in a combination of a dozen persons; still greater in a combination of fifty; and vastly increased in a Community of two hundred. What number may be advantageously included in a single Community is an open question. But Communities may themselves be combined as well as individuals. A number of Communities thus leagued together in a common interest would be like an army, which, while ordinarily stationed in detachments at separate points, could at any time act in concert to accomplish a definite object of special interest. If after a time the number of Communities that could advantageously be grouped together were found to be limited, then different leagues might be formed which might themselves sustain an organic, coöperative relation to one another. And so the Community principle might control, first individuals, then societies, then combinations of societies or leagues, then combinations of leagues, and so on until it should cover nations, and in fact the world.

Our correspondent asks how our railroads and shipping interests will be managed under the reign of Communism. We see no fundamental distinction between running a railroad or a line of ocean steamers and managing a large mechanical business; and Communism is doing the latter thing in several places. But perhaps our correspondent is perplexing himself over the question, What inducements will take the place of those now offered by selfishness in case Communism shall some day come into general favor? It is a sufficient answer, that if money should disappear as the medium of exchange all the good things which it represents would remain and be distributed in some way to the worthy according to their needs and merits, while Communism would have its additional rewards to offer.

"Will the fine arts," he asks, "be cultivated the same as now?" It is easily seen that every thing of this kind would receive better attention than at present. Now only the rich, as a rule, are able to follow their inclinations in respect to such culture; then there would be no distinctions of rich and poor, and all would have facilities for the most complete development of talent.

In reply to the remark that Communities might study for the balance of trade just as nations do now, we must admit that the world would gain little by the multiplication of Communities that were themselves based on the selfish principle; for in proportion to their size and wealth they would become monopolies, and so institutions of oppression. The individuals forming the Communities might have their circumstances improved, but society in general would not be improved, unless Communities became very numerous, and in that case there would be more intense competition between the Communities than there is now between individuals. But on the other hand, it is conceivable that the anti-selfish principle, which improves every condition, abolishes every oppression, and makes a heaven of every home, whatever its size, might work between any number of Communities, and in that case the results would be glorious in proportion to their number and size.

COMMUNISM COSMOPOLITAN.

BY A MEMBER OF THE O. C.

ONE interesting phase of Communism, which we often notice, is the facility it affords for gaining a knowledge of the world and its diverse inhabitants, without the discomforts and expense incident to extensive travel. Our contact with the outside world is not bounded by the "visual line that girts us round," or by a town or neighborhood, as that of ordinary isolated families; the press has given us such world-wide publicity that we receive almost weekly visits from foreign tourists and celebrities, to say nothing of the thousands, representing science, art, learning and the varied gifts and acquirements common to the cultivated classes, who come from every part of the United States.

The stereoscope has often and justly been praised for its power to bring to our firesides and faithfully represent to us thousands of persons, objects and scenes, that otherwise could never be seen, except by those who possess abundant means, and can travel extensively. Much as we prize the stereoscope for the many interesting and marvelous things it shows us of the wide world, it

is due to Communism that we acknowledge that it puts us in possession of very much of the substance of which the stereoscope gives only the shadow. The latter shows us the images of persons, etc., but Communism attracts the persons themselves, giving us contact and interchange with representatives from almost every country and clime that the sun shines upon. These visitors come from motives of curiosity partly, but chiefly to study us and our institutions. While we accord them a generous hospitality, and facilities for accomplishing their object, we find that there are reciprocal benefits, for they impart to us freely of their treasures acquired by careful culture and an extensive observation of men and things; and thus we gain very many of the advantages of foreign travel without going off our domain.

Communism, instead of being narrowing and cramping in its effects on character, as is often assumed, is really a broad, cosmopolitan institution, with sympathies and receptivities expansive enough to take in whatever the world has accumulated that goes to enrich the life and add to the sum of human happiness.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

XVIII.

MANCHESTER may be considered the first town to give an organized impulse to Coöperation and Socialism; and it is to the devotedness of the pioneers in the movement that the present prosperity of Coöperation is due. But there is a great difference in the progress of the two movements of Coöperation and Communism; Coöperation has in thirty years gathered 300,000 members, while the old aspiration of possessing the land in common, and aiming at a common purpose with a united fund, is lost to view, with the exception of those whose convictions urge them to seek a higher purpose than the accumulation of profits for mere individual enjoyment and distribution.

The great progress of Socialism in England has not been attained without great sacrifices and some persecution, both from political opponents and religious prejudices, awakened in parties ignorant of the real merits of Socialism. Our second secretary, Mr. Abel Heywood, the present Mayor of Manchester, was prosecuted and imprisoned three months for selling unstamped literature. On visiting him in gaol, on my way from Ralahine, I found the rules of the prison as rigid toward political offenders as toward criminals, and I was not allowed to leave him even an orange to give variety to the dietary of the prison house, lest some dangerous article should be concealed within it.

The zeal of the advocates of Coöperation in those days was powerfully stimulated by the great social and educational results anticipated. The men were as earnest as they were effective in spreading a knowledge of the principles involved in the social economy which contemplated nothing less than a new arrangement of society and social life, embracing an organized system of production in connection with machinery and the possession of land—a wise distribution, educational training, and government.

In this organization of labor workingmen saw practical objects, an aim worthy of their earnest aspirations, and deserving of much self-denial to attain their realizations. "The British Association for Promoting Cooperative Knowledge" of 1829 contributed to urge the subject on public attention. Several trading Coöperative Associations were called into existence in Lancashire and Yorkshire through the agencies of lecturers. A society at Halifax was established through the reading of a worn-out number of the *Brighton Coöperator*, by Mr. J. Nicholson; seventeen others soon followed. Twelve Societies were established at Huddersfield through the active exertions of Mr. L. Hirst, who was one of the first public lecturers in that district. The movement rapidly extended to the north as far as Perth and Aberdeen. At Glasgow the first society was established by the efforts of Mr. Alexander Campbell, who was a useful member at Orbiston. It was Mr. Campbell who originated the plan of dividing profits among the members of Coöperative stores in proportion to their purchases, and thereby interested and attracted the outside consumer to the benefits of the store.

Some very interesting efforts were made in the direction of production, but the system of exchanges was then imperfect; nor was the Wholesale Society established at Liverpool, duly supported, nor so well adapted or located for an agency as the present North of England Wholesale Society. A bazaar held in the Royal Exchange, Liverpool, the rent of which was contributed by Lady Noel Byron, revealed the fact already stated, that the number of societies in October, 1832, was 700. Delegates attended who brought goods which had been manufactured by the members, and a large exchange was effected. There were linens from Barnsley, prints from Birkacre, stuffs from Halifax, shoes from Kendal, cutlery from Sheffield, and lace from Leicestershire. One society had £400 worth of wollen goods, another had £200 of cutlery. Some of the delegates were entirely clad in clothes made by Coöperators.

In Staffordshire some efforts were made to establish a Coöperative manufactory of pottery. At a later period this was successful under the inspiration of Mr. W. Evans. At Manchester a society was started for the manufacture of silk velvet, which was a flourishing trade at Norwich. I joined this society, which held its meetings at a public house on Peterloo; but finding the members were too eager for the absorption of profits and dividends at the expense of the laborer, I left them. Mere partnerships of industry that fail to recognize the claims of the producer to a share of profits, can not in the end serve the cause of Coöperation, but will develop increased competition and a reduction of wages. This is illustrated by many examples in the manufacturing districts both in England and America.

The success of the early trading stores was in some instances very great and encouraging, but there were elements of danger; many difficulties and trials which could only be known through the ordeal of experience. The societies often failed by competing with the tradesmen around them, and by abandoning prompt, ready, cash payments in their dealings. There was a lack of the necessary honesty in some of the agents employed, and lastly the law was defective in relation to both trustees and the employés of members of the society. The law favored the criminal, as prosecutions were either too expensive or impossible. It was a law that no partner shall sue his co-partner for any fraud or breach of agreement by an action of common law. To file a bill in the Court of Equity was too costly and troublesome, and hence the absence of legal protection was a source of weakness which for some years retarded the progress of the movement. The experience, however, was an essential element to future success. At a later period, the Rochdale Pioneers adopted the rules of the Manchester Coöperators, the law was improved, and progress is now made possible, when sustained by judicious and energetic management. But an interesting phase had yet to be passed through in what may be termed the early Socialistic period, showing that the earnest men of the past generation gave shape to the thought embodied in the present success of Coöperation, although the higher, nobler and more comprehensive aspirations of the founders are lost to view, and avoided as either impracticable or not desirable. Coöperation must ultimately resume its relation with Socialism, or it will end in the competitive reduction of wages of labor, and cease to claim the sympathy of those who hold it as one of the most potent agencies for the elevation of the people in the progress of humanity.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

VIII.

BROOK FARM.

A VISITOR at Brook Farm in 1844, Rev. A. Bloomer Harte, gives in the *Phalanx* such an interesting description of the "combined order" as it was initiated there, that we are induced to transcribe the greater part of it to these columns. If the failure of that attempt seemed to falsify the "prophetic sense" of this writer, it was only in respect to the time and place: all that he conceived must yet be realized in the future of human society.

"With the feelings of a child have I looked on this infant effort of associative thought, and conceived the possible excellence of its future development. And faith says here that one's conceptions are more imbued with a prophetic sense than with the dreaminess of the castle-builder. Originating in a wish to retire from the falsities of the world, and disclose the life of the individual soul, it has gathered gradual accretions around its little nucleus, heard and read and adopted suggestions from the genius of Fourier, and is striving, as its powers grow, and its acquaintance with his science extends, to assimilate to itself the teachings and practice of his theory. It is obviously but the incipiency of a great work. With few more than a hundred souls—one-fourth of the number required for the minimum organization of groups—it is but the chrysalis of a phalansterian institution. Yet the chrysalis is healthy and active. And as you consider the vitality of its cheerfulness, the pervading spirit of devotion to a great idea, bodied in solidity of attainments, and garnished with graces of manner, your heart and hope foretell that this struggling creation will erelong strengthen and rise and float in beauty through the atmosphere of being. * * *

"There are among them persons from the age of speechless childhood up to three-score years and ten; men from the undistinguished walks of life and those whose names are not 'unknown to fame.' What reconciles and blends these diversities? This harmony is now years old, bidding the false prophets of the past to eat their words.

"Then you witness the phenomenon of the absence of servitude. You see yourself waited upon at table by persons whom the mass know to be their superiors—probably your own superiors: and the ready skill of intelligence, the motion of grace, dignity of bearing and smile of pleasure, gild vulgar labor with a charm which, at your plain meal, minds you of the ministries of angels. You begin to ask your common sense the question, What is there more menial in carrying a plate than in carving a duck—in changing a cover than in pouring out tea? It is for my equals, and therefore polite; it is voluntary, and therefore agreeable... In another direction, a well-bred lady, or a scholarly barrister, is busied in the small and rough details of the culinary department, and doing it from aptitude or choice. A traveled visitant of courts tends the 'toddling wee things' of the nursery, or stirs among the linen of the laundry, or tills and weeds a garden, and this with passion and a face radiant with rose-hue and smiles. Gentlemen whose pens contribute to the literature of the day swing the scythe with a thewy arm, or drive a plough afield. To be sure, like the rest, they vary their occupations, and sometimes pay a visit to Mt Parnassus, or court the melodious inspirations of St. Cecilia. But the Association is showing the world how to tear down the gossamer fallacies of factitious society; and as, in mediæval periods, learning was left to monks, and it was only fitting men of mark to fly the falcon, tilt or fight, and the last four centuries have ennobled learning; so, the present age will dignify labor, and teach the training of an integral man.

"Now, solve me this problem. Yon fawn-like girl, with the camelia on her cheek and dove-note on her lip, engages in the toils of the study or cares of the chamber, and through all her various relations disturbs not a tone of the reigning accord. Here is a gentlewoman erewhile fed from the golden spoon of opulence, renouncing the cushion of luxury as readily as if its tassels were thistles, and its down were thorns. There is her junior, who declared herself ineffably indolent and the victim of ennui in this boastful, backward 'civilization,' voluntarily transformed into as assiduous, self-sacrificing devotee of domestic industry. There is the accomplished archon of the establishment, amid a hundred things, unaffectedly and quietly yielding a moment's precedence to a little boy, who is vanquished by politeness. * *

"Whence this content, concord and devotion? Actual employment is one solution. It is an extraordinary fact that men of consummate skill and women of genius in their art, of willing minds and faultless temper, can not, in the incoherent, disorganized condition of society, obtain requisite occupation for their hands or heads. They desire it, and they are desired; but are crushed in the crowd, or can not emerge from this social labyrinth into the light. * * *

"Actual and fit employment is often as impossible in one's own home. You may study till you 'weary the flesh,' stupify the brain and disease the lungs in sedentary immobility. You may invent expedients of solitary gymnastics, profitless to the world, talk impiously of 'killing time,' or die the daily death of listless lassitude. Under these circumstances, the physical and moral parts of man are undeveloped, the whole man has not appeared. Now, actual employment dispels despondency and puts ennui to flight. Actual employment of the material as well as spiritual man discloses the powers, improves the health and is an inlet of positive knowledge. Actual employment keeps a person too busy to crave the consolations of intemperance, or to indulge long in spleen, and of itself yields both stimulus and cheerfulness. And knowing that this employment is given to the degraded, uncherished being of a false society by a band of courteous brethren in whose fostering midst he moves, you discover a secret of its restorative magic, and the impulse of his pure resolution.

"Another solution of the problem is in their variety of labors. This variety at present is inadequate to fulfill the requirements of the theory. Brook Farm will be able to accommodate more residents when the contem-

plated building is erected, and then new and more various industries may be introduced. There should be so many in every phalanx, that each taste may find its several diversities of daily employment. Already the distribution of labor affords a charm. It is not as in the great world, where the cook cooks all day, and the tired seamstress gets a stitch in her side, and 'the ploughman homeward plods his weary way,' and Mr. Magister Syntax has talked himself into a bronchitis. The horse who runs a journey on a dead level will be more fatigued than he who runs up-hill, down-hill, and on a level. Instead of wearying one set of muscles, he has brought three sets into play. Soul and body both desire an alternation, and when you furnish it, you perform a deed to reconcile a man to his estate.

"The sympathy with which you are infected here, amidst the ranks, is almost irresistible. It is a source of enthusiasm in labor. The words of an orator are wasted on an individual in a solitary hall; in a crowd they leap like electricity from heart to heart, and then reflect an inspiration on the speaker's soul. A panic or an exultation spreads through a whole armed host. And so, if you make a visit to the residents of the Farm, you catch the contagion of industry. You may abide as a boarder, or visit as a guest. But one presently feels shabby in indulging the *dolce far niente* of 'civilization:' for here idleness is not among the insignia of nobility, refinement or wealth. Yet another solution of the problem is in the inspiration of a grand idea. * *

"There are souls of plain men and sensible women who feel the perversion and wrong of society, and have caught the hope of 'some better thing in store' for the race, and sublimated it into an inward prophecy, and are striving to work out its practical fulfillment. And there are souls of elevated men and accomplished women who witness social injustice, error and woes with anguish, who aspire to exterminate them, who believe the means revealed, who paint their ideal of man's dawning glory on a sky of prospect with the pencil of faith, who look through the vista of time on a panorama of industrial beauty and universal happiness, who write their hope and trust in glowing poesy and body it in living action. There are people of such spirit in Brook Farm and similar institutions in other States, where the germs of harmonic principles are just bursting into being, and promise to cover the material earth with verdure and bloom, and to load the spiritual atmosphere with fragrance and music. They are animated by this sacred hope, this grand idea; and it enables them to sacrifice the enervating pleasures of affluent homes amidst false relations, and endure temporarily rude privations coupled with the delights of truth, justice and charity, and forming the future basis of general wealth untarnished by the canker of selfishness and crime."

WHAT TRUE CO-OPERATION MEANS.

Figuratively speaking, I view coöperators as a grand army, peacefully disposed, but nevertheless effectively waging war against poverty and ignorance, the antagonism of classes, the conflict of labor and capital, the mutual distrust of buyer and seller—in short, against all the manifold evils growing out of the selfish indifference of mankind to the lot of others. I consider the true and intelligent coöperator to be not only surcharged with inexpressible pity and love for mankind, but with fierce contempt—nay, even hate—for those beings who make this earth "a world of devils." True coöperation, as I conceive it, is to extend the principle of unity—unity in heart, plan, and purpose; unity of directors, members, and employés; unity in such fraternal bonds as shall maintain a supreme respect for the rights of others, and sympathy for those more unfortunate than ourselves. If this principle be reduced to practice, the poorest member who joins our ranks will at once feel his position is entirely changed; he finds he is associated with men who are interested in his welfare, and his duty will now be to reciprocate these good intentions by becoming a willing and earnest worker in the coöperative movement.—*McNair.*

OBJECTS OF CO-OPERATION.

From the Address of A. Heywood, Ex-Mayor of Manchester at the 18th Annual Soirée of the Accrington and Church Industrial Coöperative Society.

Coöperative societies were established for the purpose, or mainly for the purpose, of promoting the elevation of their members, by the promotion of education, and by every possible and rational means of enabling them to become better members of society, to be able to maintain themselves independently, to do away with the necessity, if possible, of the Poor Laws, and to introduce them as superior beings in connection with the machine or machines which it was their duty to attend to, and to make them capable, as great working instruments in society, of thoroughly understanding not only the machinery they had to attend, but also themselves as machines and the preservation of their health, and lead them to endeavor, as all men ought, to promote as far as possible the very best interests of society. I can not see how it is possible for your society to fail. You have, according to report, more than 4,000 heads of families as members. Just imagine, if you can, any shop-keeper in your town having 4,000 heads of families to attend to every week in the supply of all the materials which are necessary and consumed in the household. Imagine that, and then you will see at once that the person would be able to realize the profit which you have realized during the past year—something like £24,000. You are realizing that profit now; how ought it to be expended? Just imagine that this £24,000 was divided, we will say, amongst one hundred or two hundred shop-keepers. Those two hundred shop-keepers would become what is considered in society "stable," and men to be relied upon. You are creating in your own persons, as members of this society, that very class of men—whom I consider the very backbone of society—the very foundation of respectability, and men to be depended upon. You are gradually acquiring, year by year, the amount of property which is shown by the returns you make. Now, if this property is to be acquired, and it is acquired in a proper, in a rational, and in a sensible manner; if also you apply a portion of your funds, as you do, to the education of children; if you establish reading-rooms and other appliances that are necessary for the purpose of educating your children, you are performing, I think, one of the wisest and conferring one of the greatest blessings which can be conferred upon the country by the workingmen of the country. What was the state of things prior to the introduction of these societies? Just imagine trade-union strikes. Strikes for what? Strikes for wages. You have got your wages, but there is nothing at the end of it. You have got your temperance, but there is nothing at the end of it. There is no continuation. A man may be temperate, but he is not coöperative. In all those things there was nothing at the termination of all your labors. But the coöperative societies leave something always. At the end of every year people can see that the society is becoming richer and richer, and is more to be depended upon. People can see, as your chairman has mentioned, that if you go on a little further, in a few years more probably many of you will have to be paying income tax—I dare say that is not one of the things you would object to pay, providing you got the salary. The acquisition of this property must, in my opinion, increase the independence of every member of the society, and it must have a great influence upon the wives and children of the members. I think that when a man begins to accumulate a little property he feels a desire that that little should be more; but he should take no unworthy steps for the purpose of increasing it. I think he should, as far as he possibly can, use all his efforts, in connection with his family, by steady attention to his duties, so to increase the amount which he possesses as to make him feel that when a rainy day does come—and rainy days do come to a very large number of people in this country, he has something laid aside upon which he may rely, and which may be to him the greatest help when that time comes.....You have the past year given £315, 10s. for educational purposes—and you have fitted up a new and more commodious news-room and library, and you have given toward that £104, 6s. 10d. Then you have paid in interest upon capital the sum of £3,622, 10s. 4d. You have done a very generous act by giving £30 to the Indian famine fund—and this, I think, is just one of the things that marks the progress and state of mind of the members of coöperative societies. You ought to be considered as a society in the light of a rich man having an income of £24,000 a year.....I think there ought not to be any thing in your town which requires a subscription but what you ought to give to, as you have the means to do. I do not mean to say that you should give largely where it is not required, but where it is required I think you ought to give, because most of those institutions which require money—at least it is so in Manchester—are institutions for the benefit of the poor—and therefore what you give toward institutions of that class you give for the benefit of the class from which you have sprung. Therefore, I think you are exercising a wise benevolence, and are performing your duty conformably to the dictates of humanity, when you subscribe to such charitable institutions, which have been established for the purpose of aiding and assisting the lowest classes of the people who are unable to provide for themselves.....I am glad to learn that some societies sell nothing but good articles, and those who go to their stores know that the articles are good, and that they have been inspected by the committee or by those who have been appointed for the purpose. Now I think that is a very proper course for the societies to adopt. By carrying out this principle you create more confidence, and if the shop-keeper who competes with you chooses to get inferior articles, and sells those inferior articles for the same price for which you sell good ones, he may depend upon it that he will be a loser in the end.....I look upon the education of the members, and the youths and girls of coöperators, as one of the most important questions connected with your association. It is all very well to make a profit, and it is all very well to have money, but except you pay attention to your children, and bestow every attention upon them which is required from you by the State, and which is required from every man, you neglect your duty. By means of association you can educate your children at much less cost; just as you are able to make a profit from the articles you sell you are able by combination to give to your children a much better education at a similar rate than you could if they were sent to independent schools. Thus, I look upon the Coöperative society as a great educational establishment. If it were not an educational establishment; if it were a political establishment; or if it were neither political nor educational, then, in my opinion, Coöperation succeeds only to a small extent; it does not realize the just anticipations of those who first suggested that there ought to be a means by which the character of workingmen could be raised higher in the scale. If this is accomplished, who can tell what the future of the workingman will be? I am satisfied of this, however, that the future in store for him is much better than his lot in the past.

PROVIDENT DISPENSARIES.

From the *Boston Herald.*

A number of prominent physicians, members of the health department of the American Social Science Association, met at the residence of Dr. Fitz, No. 108 Boylston-street, Boston, last evening, to listen to an essay on "Provident Dispensaries" by Dr. Charles Barnard of New York city. In every community, said Mr. Barnard, in commencing, there may be found a certain number of sick people. In each 1,000 men, women and children, a certain number, say 25, are paying for medical advice. The 975 are well and independent of this expense. This sickness rate being a known factor in any particular city, we may estimate from it the commercial value of health, and found a system of health insurance that shall be both cheap and self-sustaining, and yet profitable to the medical profession. This is the idea of the provident dispensary. It seeks to collect each week a small sum from all, both sick and well, and in return it provides first-class medical advice and medicines free, on demand, to all its subscribers. If 1,000 persons paid into a common fund 10 cents a week, they would have, at the end of the year, $5,200. If they paid $4,000 to a good medical man they could command his entire time, and still have $1,200 to pay for collecting the money. The physician would have a fixed and secure income and a limited number of patients, and each subscriber would get good medical attendance for only $5.20 a year. The members of a provident dispensary are divided into two classes—honorary members, who pay an annual subscription to assist in starting the dispensary, and keeping it in operation till it can support itself; and the free members, who pay a very small weekly or monthly subscription, and who receive in return medical advice and medicines free on demand. The free membership is limited to workingmen, their wives and children, who are not able to pay the usual medical fees, but who are not paupers. The Manchester and Salford Provident Dispensary limits its free membership to persons whose average family earnings do not exceed 35 shillings a week, or who can not earn more than 10 shillings a week for each man, 15 shillings a week for a man and wife, and sixpence a week for each child. This limits the benefits of the institution to those whom it will best serve. Those who can afford something better are not entitled to its benefits, and the pauper is not worthy of them. The Provident Dispensary does not seek to supplant the free dispensary. It collects its fees in very small weekly sums, at his door, and it supplies the best medical advice instantly, on demand. The patient may choose his own physician out of the dispensary's staff. There is no delay, no restraint in asking for help early, when it is most needed, and there is no humiliating sense of receiving charity. It is not charity, but business, a fair trade on both sides. For the charitable giver, the Provident Dispensary offers a channel where the expense of bestowing charity is reduced to a small sum, or is extinguished altogether. When the dispensary is young, and its membership is limited, it may be a charitable institution of a most sensible and valuable kind. When it becomes self-supporting, it is no longer a charity, but simply a coöperative medical society, and takes its place beside the savings bank and building association. For the medical man, the Provident Dispensary offers these advantages: it secures him a good and steady income; there are no debts to be collected and no loss. His work is limited to a fixed number of patients, and he knows he will be called only when he can do the most good. As those in health continually assist to pay his salary, it becomes his right to control them, to prevent disease, and to insist on healthful living.

THE RIGHT WORD ON SPIRITUALISM.

Mr. Wallace closes his late reply to Dr. Carpenter in Frazer's Magazine with the following terse paragraph on the study of Spiritualism:

"It is well worthy of notice, as correlating this inquiry with other branches of science, that there is no royal road to acquiring a competent knowledge of these phenomena, and

this is the reason why so many scientific men fail to obtain evidence of anything important. They think that a few hours should enable them to decide the whole thing; as if a problem which has been ever before the world, and which for the last quarter of a century has attracted the attention of thousands, only required their piercing glance to probe it to the bottom. But those who have devoted most time and study to the subject, though they become ever more convinced of the reality, the importance, and the endless phases of the phenomena, find themselves less able to dogmatize as to their exact nature or theoretical interpretation. Of one thing, however, they feel convinced: that all further discussion on the inner nature of man and his relation to the universe is a mere beating of the air, so long as these marvelous phenomena, opening up as they do a whole world of new interactions between mind and matter, are disregarded and ignored."

See the prospectus of the AMERICAN SOCIALIST in our paper to-day. The SOCIALIST is the leading paper of social reform in this or any other country. It is a neatly-printed and well-edited paper, which no one can read without pleasure and profit.—*Reading (Cal.,) Independent.*

AMERICAN SOCIALIST.

THURSDAY, JANUARY 10, 1878.

AN OLD NAME FOR AN OLD THING.

THERE is a puzzling variety of names for the so-called "modern philosophy" of the universe which ignores God and the spirit-world. In the French aspect it is Comtism; in the English it is Spencerism; by its disciples it is respectfully named Positivism and Evolutionism; and it is denounced by its enemies as Materialism and Atheism. The New York *Graphic* some time ago gave it a name which seems to us to be exactly the thing. Speaking of the reäppearance of the old Roman bath in the modern Turkish bath, it said, "*May not the increase of modern Paganism* show itself in the increase of modern luxury?" PAGANISM! That is the very word for the whole thing, and it is the word that is very much wanted for popular use. If we undertake to talk about Positivism as the general name, right away we find we are dealing with only half of the great subject, and a half which is indignantly repudiated by the Spencerites and English Evolutionists generally; and so of the other party-names. By accepting the *Graphic's* happy hit, we shall generalize and greatly simplify the machinery of the debate between modern Materialism and Christianity. And doubtless there is historical truthfulness in the name proposed by the *Graphic*. Paganism was the system of philosophy which originally confronted Christianity, and it was essentially the same as that which is now arrayed against it under the various forms of modern Materialism. Indeed, Paganism, considered as the generic term for mere Naturalism, which is its essence, may be taken to cover the great system of No-belief which spreads far back of Christianity into the pre-historic epoch—nay, into the almost endless geologic ages; for it substantially represents the spiritual outlook of the entire series of animals from which we are said to have descended.

As Sociologists we are deeply interested in this matter because, being sincerely convinced and having avowed the conviction that Christianity alone can produce the agreement necessary to the higher forms of Association, we expect that our paper will be liable to large discussions which will make such a comprehensive term as Paganism very convenient.

A GOOD BEGINNING.

IN response to our proposed "Communistic Plan of Subscription" we have received the following hearty letter, which we hope will find many imitators:

Toledo, O., Jan. 1, 1878.

EDITOR AMERICAN SOCIALIST:—I inclose five dollars to help pay subscriptions of those who want the SOCIALIST but can not spare the money. Please apply it according to your own discretion. I think there is no way in which a little money can be used to better advantage.

Yours truly, ALLEN COX.

If others respond to our proposition as Mr. Cox has done, we will publish the amounts received and the names or initials of the donors. Those desiring to help extend a knowledge of Socialism may feel assured that for every dollar sent to us for this purpose we will send to some poor and worthy person a full volume of the AMERICAN SOCIALIST, the regular price of which is two dollars per volume.

TOO MANY BABIES.

IT is curious to notice how sharply the Malthusian moral is pointed in our Stories of Poverty, and we shall hardly be believed when we say that it has been done unwittingly, and that the bearing of this series on the Population Question was unthought of when it was started. The object of the stories was simply what is stated in the paragraph over them. But the burden of every story, so far, is family increase without the means of comfortable subsistence. Every story is a plaintive moan from mothers—a cry from hungry babes, born unwanted and unprovided for. The reader will call to mind Mrs. R.'s experience in the hour of woman's peril, and her heroic adventure in the wet grain; and what Mr. T. said about his mother—her expedient for his shoeless feet in winter, etc., while the new children came thick and fast till she had eleven in all; and Mrs. H.'s story, the desperation of her mother who had seven children in eleven years; and now Mrs. M.'s story piles up the agony. In those times, fifty and sixty years ago, children came along as the decree of fate, and to think of limiting their number was apparently as preposterous an idea as to try to stop the revolution of the earth. But the Malthusian philosophy has been working with the progress of the age, till the secret acceptance of it is universal, and the open discussion of ways and means can not be much longer suppressed.

THE conclusion of the veteran Coöperator of England, E. T. Craig, as given in the installment of his history of "Socialism in England" which appears in our present issue, is deserving of special attention. He says: "Co-operation must ultimately resume its relation with Socialism, or it will end in the competitive reduction of the wages of labor, and cease to claim the sympathy of those who hold it as one of the most potent agencies for the elevation of the people in the progress of humanity."

HOW TO CURE GOSSIP.

ADOPT this rule: Let all who come to you with stories about mutual acquaintances know that you intend, as soon as your duties allow, to wait upon the parties spoken of disparagingly and repeat just what was said, and who said it. Still better, take out your memorandum-book and ask the party to allow you to copy the words, so that you make no mistake. You will have to do this probably not more than three times. It will fly among your acquaintances on the wings of the gossips, and persons who come to talk against other persons in your presence will begin to feel as if they were testifying under oath. But you ask, "Will it not be mean to go off and detail conversations?" Not at all when your interlocutor understands that he must not talk against an absent person in your presence without expecting you to convey the words to the absent person, and the name of the speaker. Moreover, what right has any man or woman to approach you and bind you to secrecy, and then poison your mind against another? If there be any difference in your obligations, are you not bound more to the man who is absent than the man who is present? If you can thus help to kill gossip it will not matter if you lose a friend or two; such friends as these, who talk against others to you, are the very persons to talk against you to them. Try our rule. We know it to be good. We use it. It is known in the church of which we are pastor, that if any one speaks to us disparagingly of an absent member, we hold it our duty to go to that absent member immediately and report the conversation and the names; or, still better, to make the party disparaging face the party disparaged. We have almost none of this to do. Amid the many annoyances which necessarily come to the pastor of a large church, and still larger congregation, we think that we are as free from the annoyance of gossips as it is possible for a man to be who lives amongst his fellow-men. Try our rule, try it faithfully, with meekness and charity, and if it does not work well let us know.—*Dr. Deems in Sunday Magazine.*

THE doctor's remedy is good so far as it goes; but it does not go far enough. The truth is that personal faults *will* provoke censure in one form or another. It is too much to ask of any one that his mouth shall be closed while his sense of what is right and proper is continually shocked by those around him. You must devise legitimate ways for personal criticism to express itself, or it will find vent in gossip and backbiting. Mutual Criticism, as practiced in some of the Communities, and as it ought to be practiced in every church, school and family, is an improvement on Doctor Deem's plan, because it gives opportunity for personal criticism and so supersedes the necessity of every form of evil-speaking. It utilizes—converts to good, improving uses—the force that is sure to act in injurious ways, if left to itself. It assumes that it is best that every one should know what his faults of manner and spirit are in order that he may seek improvement, and that every true man will be glad to know; and, further, that such knowledge will be a positive advantage to him. Then it inquires how this knowledge can be best conveyed to him; and the answer is, not in malice, not in any form of evil-speaking; but frankly, openly, and by the words of his sincerest friends. Here is a plan which is simple and effective in correcting the tendency to gossip and evil-speaking, and which may at the same time become a powerful means of personal improvement. And it is not complicated. Where two or three are gathered together there it may be tried, and it works equally well among two or three hundred. And all that is required on the part of the subjects is courage to face the truth about themselves, and humility enough to profit by it. Of course those who administer criticism should always do it in charity, and with a desire for the personal improvement of the subject. There is no estimating the benefits which might result to churches and neighborhoods if they had grace to adopt and apply this system of mutual criticism. It would remove a thousand causes of offense, and stimulate the nobler sentiments of forgiveness and love where now prevail repulsion and hatred. People need not wait for the formation of Communities before applying this system. It originated in the Congregational church of New England; the Communities have only extended and improved its application. As Doctor Deems says about his plan, "Try it faithfully, with meekness and charity, and if it does not work well let us know."

THE GREAT GAME.

IN a German city noted as a watering-place, with gaming for its leading business, there was a roulette establishment that had a surprising run of good luck for a long time. At first this passed without special comment, but at length, after hundreds of strangers had been fleeced, and there had been an unusual number of suicides in the city and its neighborhood, suspicion was sufficiently aroused to start a legal investigation. This speedily brought to light the fact that the continuous run of good luck was mainly due to a fraudulent construction of the gaming machinery. The establishment was consequently suppressed by government authority, and its property confiscated. A commission was afterwards appointed whose duty it was to inspect gaming institutions, and so far as possible secure fair play. The final result was that the city won a wide-spread reputation for fair dealing in the business of gaming, and strangers were more free than ever to risk their gold. Although under the new arrangement the evil results of gaming in this noted German city were not so immediately apparent; nevertheless, owing to the increased business, there were in the end a greater number of deplorable cases of ruin and suicide.

This state of things naturally brought about a reaction. A small and so-called fanatical party of over-conscientious people declared most emphatically that the whole system of gaming was an outrageous abomination, and ought to be utterly abolished. This they did in the face of the fact that gaming was the chief source of revenue to the city, without which it would sink into comparative insignificance. Fortunately or otherwise, this party was very small, and has never yet been able to carry into execution its fanatical policy.

The above story, whether fact or fiction, may serve to illustrate some phases of the great game which competive society is every-where playing. In this universal game the stakes that are played for are not merely the spare funds of well-to-do people, but they include the absolute necessaries of life. To be beaten in this game means a descent to the lowest level of civilized society, where charity doles out its meager pittance. Who can give the statistics of the robberies, the murders, the suicides, the hunger and nakedness, the ignorance and degradation that have been the result of this world-game?

There are some peculiarities about this great game which render it exceedingly difficult of control. It covers and includes all the pursuits of life in which people engage for the purpose of securing a competence or a fortune; and there is an almost insensible gradation between what is called a strictly upright and honorable method of carrying on the game, on the one hand, and downright criminal methods, on the other. It follows, therefore, that to make and administer laws that shall secure fair play in all cases is very difficult if not impossible. To meet all the curious and complex cases of overreaching and fraud that arise, laws are heaped upon laws, making the legal system so complex that an appeal to it for justice is in many cases extremely hazardous. And even assuming that the ends of legal justice could be attained by the perfect administration of perfect laws, would the dreadful consequences resulting from the playing of this great game disappear? Far from it. The law studiously avoids all attempts at interference with the game. Aside from the work of securing what is called fair play, its

only office seems to be that of furnishing to those who are utterly ruined in the game the cold charity of the poor-house.

But this game is by no means wholly one of chance. Skill and temperament constitute a large and perhaps the largest factor in determining how the game shall result in specific cases. The most persistent, cunning and unscrupulous, as well as the most shrewd and intelligent, are sure in the long run to secure the highest stakes, and it is therefore inevitable that society, developing under the laws of the game, should resolve itself into the few rich and the many poor.

The question, How shall the horrible evils that are inseparable from this great game be abolished? is unmistakably the great question of this age. Some answer, "Promote universal education." That is, make every one more skillful, so that he can play with a better prospect of success. That is no solution. An essential of all games is that one of the parties engaged must be beaten. Here are two persons playing chess, for example; the least skillful one is invariably beaten, and our sympathy is strongly enlisted on his side. Now suppose that in pursuance of the educational plan, we give the poor player a course of instruction in chess, and increase his knowledge of the game so that he can utterly vanquish his heretofore successful adversary in every game. Is there any thing gained? The victor and vanquished have changed places: what more? No. The educational scheme for curing the evils of competition will never work. The small and so-called fanatical party, that goes for the entire abolition of the game, offers the only effectual solution of the vexed question.

As the AMERICAN SOCIALIST has shown, all mankind are in a gambling-hell together; and all are anxious to win; the only difference being that some win and others lose. "The fault is not in any particular class of gamblers, but *in the game.* The devil in this hell is COMPETITION. Any state of society which has that devil in it will be a gambling-hell, regulate it as we may." Let us, therefore, all fight against the present game, and go for a new one, or rather for a new form of society from which gaming shall be excluded. H. J. S.

THE CHRISTIAN HOME.

"No Community can ever displace the family, nor any communal village ever rival in its attractions the Christian home. When father, mother, and children whom God has given them, abide together beneath one roof, in the sweetness and purity of mutual love, bearing one another's burdens, contributing to one another's joys, and so equalizing their experiences, there we have probably the highest type of social life that earth can witness. This institution of God can never pass away while the world stands. May it grow holier, better, and dearer!"

—*Congregationalist.*

WE quite agree with the *Congregationalist* that where "father, mother and children whom God has given them, abide together beneath one roof, in the sweetness and purity of mutual love, bearing one another's burdens, contributing to one another's joys, and so equalizing their experiences, there we have probably the highest type of social life that earth can witness." To furnish conditions in which this type of social life can be manifested in its perfection is one of the great ends of the Christian Communism which we seek to establish among mankind. The prevailing isolated family system does not do this at all successfully. Only for a few brief years at best, under this system, do "father, mother, and the children which God has given them, dwell together under one roof." Hardly do children emerge from infancy into well-developed boyhood and girlhood, before the vast prospects of life under the selfish and competitive system of society begin to claim their attention, and germinal plans for the future begin to draw their minds away from home, distracting them from "mutual love," and from that unity with each other in which only they can "bear one another's burdens." Their home, they begin to know from observation and society-teaching, is to be of limited duration, and their paramount interest in it passes away as they approach manhood and womanhood. And even if under Christianizing influences the home has been comparatively a happy and attractive one, and the seat of mutual and warm affection, when manhood and womanhood come to the children, and mature life or old age comes to the father and mother, children and parents are separated—separated in person, in interests, and largely if not entirely in purpose. One child goes one way, another goes another way; each to build up another temporary home, where in the course of a generation the same scenes we have described are to be reënacted. And, behold! unto the aged father and mother, in the days when the "mutual love," the "bearing of one another's burdens," the "contributing to one another's joys," the "equalizing of experiences," of a great, strong home would be precious beyond all things except the love of God and hope of heaven—"their house is left desolate!"

To end this destructive system of family life, and to build homes where fathers and mothers can dwell together with their children in perpetuity, is the object of Christian Communism. We believe in homes, in a "mutual love," in a "bearing of one another's burdens," in a "contributing to one another's joys," in an "equalizing of experiences," which shall endure not simply for a few brief years—a score or two at most—but for thousands of generations. We believe in homes that shall be permanent; in social relations that never separate parents and children, brothers and sisters; in the sweetness and purity of the "love that seeketh not its own," but which grows with the years, and enlarges till it holds within its bosom all the beloved of God, and makes of them one great Christian family, such as exists in heaven. We believe in a home education whose end and aim is to make great, soft, loving hearts, wedded to Jesus Christ as a personal Savior and the supreme, perfect lover; to make sound minds, open-eyed to the presence of God, and swift to do his work; to make sweet and beautiful bodies, fit residence and servants of souls alive from God.

Something like this is our ideal of a "Christian home." Can it be realized except under the conditions of the day of Pentecost, "when all that believed were together, and had all things common....were of one heart and one soul, neither said any of them that aught of the things he possessed was his own, *but they had all things common?*" We think not. If not, then the most perfect "Christian home" must be a Community. Such a home, can "never be rivaled" by even the highet type of the isolated homes of ordinary society. May the spirit of the true communal, Christian home pervade and prevail in human society! May all such homes now existing "grow holier, better and dearer!"

CORRESPONDENCE.

Titusville, Dec. 31, 1878.

EDITOR AMERICAN SOCIALIST:—I have read the SOCIALIST for one year, and am more and more pleased with it. I hope it will prove a means of communication through which Socialists and Communists (peace Communists I mean, not lawless, reckless bands of men such as the newspapers call Communists) will become acquainted with one another, and thereby be enabled to organize and form Communities all over the country, and live in comfort and happiness. Isolated homes are in many instances abodes of suffering, want and privation, if not of physical necessities, of congenial society.

Since my mind has been turned to the subject of Communism, I have become convinced it is the only way in which a true Christian life can be lived, and I am waiting and watching for an opportunity to become a member of a Community. I hope in a few months to have the privilege of visiting three or four different societies and becoming better acquainted than I feel that I now am, from merely reading about them. I have read Nordhoff's book, *The Shaker*, the SOCIALIST and the *Peacemaker*, and now I would like a personal acquaintance with Communities. L. T. R. A.

Bancroft, Mo., Dec. 24, 1877.

EDITOR AMERICAN SOCIALIST:—The last number of the SOCIALIST contained a list of progressive men "who are willing to risk something in the effort to found a Coöperative Home." You can put me down as one who is willing to "risk his life" in the founding of such a home, "provided a sufficient sum of such capital is raised that would promise success," "and a feasible and satisfactory plan of operation is adopted." "*Such as I have I give unto thee.*" W. A. PRATT.

Baltimore, Md., Jan. 2, 1878.

EDITORS AMERICAN SOCIALIST:—In discussing the cause of Robert Owen's failure at New Harmony, one of your contributors, J. W. T., in the AMERICAN SOCIALIST for Nov. 8, 1877, imputes it to a "rejection of Christianity." Whatever may have been the cause of that failure, it could scarcely have been due to the cause alleged, for the reason that Communities have succeeded which were not based on Christianity. My purpose, however, is not so much to inquire what are the conditions of Community failure or success, as what should be the meaning and limitation of certain terms. When the word Christianity is used, what is meant—primitive, or doctrinal Christianity? If we say that Christianity is necessary to close Association, we do not mean the spirit of Christianity, which is religion. If so, would it not be more definite to say that the failure at New Harmony was due to a want of spirituality? Another correspondent, F. S. C., in AMERICAN SOCIALIST, Dec. 27, 1877, commenting on the same subject, says: "If by Christianity is meant universal love and infinite faith, then we have it in the spirit of true religion." Religion I understand to be the application of our highest knowledge to our entire relations: as hygiene is the application of such knowledge to conditions. Conditions are physical, and denote needs and functions; relations are spiritual, and indicate duties and affections. With these two forces in perfect accord, as the body is in health, so is the Community in spiritual content. As these relations and conditions are discovered and satisfied by *knowledge*, whence the necessity for, and what is meant by, *faith* as one of the elements of Socialistic success? Faith in what? Faith to believe an act or thing to be good which we *know* to be so? Having once attained to a knowledge of these spiritual laws which lie at the foundation of our duties and affections, obedience to which constitutes our religion, whence the necessity of supposing that the sentiments and faculties from which those laws proceed may not continue to be unfolded in the human race? If religion be the sublimation of science or what we know, what place need there be for faith, which, if it be a virtue at all, is at best a passive one, in the presence of that "universal love" without which there would be no religion to make us feel? Probably of all religious systems which the world has ever seen, primitive Christianity was the one which required less faith and furnished more demonstration than any other. Its record points to a continued existence after death, in the appearance of the spirit-body of Jesus, as a fact, and does not insist upon it at all merely as a belief. What degree of faith was demanded or required of the doubting Thomas, whose senses could be satisfied alone by manipulation?

I am of the opinion that though religion, or spirituality, may not be essential to industrial success, it is certainly so to development, both individual and Communistic; but I hope it may be allowable to suggest that in proposing new limitations in religious terminology, care should be taken to avoid the use of a word of such equivocal meaning as "faith," which has figured so largely in the jargon of the schools. G. W.

STORIES OF POVERTY.

[It is good for the rich to see just what the poor have to go through. We have gathered from the members of the Oneida Community some narratives of pre-communistic experiences which we propose to present under the above title. Besides illustrating the distresses that are common among ordinary and "respectable" poor folks, these stories prove what we have often said of the O. C.—that it is not a select society of well-to-do people, but an average slice of humanity, in which all classes are represented and where the rich and the poor meet in equal comfort.]

V.

MRS. M.'S STORY, IN TWO PARTS.

Part Second.

THE second summer passed very much as did the first: there was the hard time of planting and hoeing, and the spare diet while waiting for the crops to grow. In the latter part of July, indeed, their bill-of-fare was as meager as at any time since going to the woods. Boiled peas, varied occasionally with a little lettuce or an onion cut up in vinegar made from sap, constituted the morning, noon and evening meal. There were still a very few potatoes and a little of last year's corn; but these were used with extreme frugality. Their difficulties this year were much increased by the ague; one day father, mother and child were taken with the chill at the same time. The swarms of mosquitoes and midges which infested the clearing also at times rendered existence almost unendurable.

During this season of starvation-diet another child was born—a poor, puny thing. Mr. M., seeing that his wife was about to be confined, hurried away to the neighbors for assistance; but he was hardly beyond hearing when the child appeared. So weak and exhausted was the mother that she could do nothing to help herself, and for an hour of mortal agony she awaited the return of her husband, the cries of the infant continually ringing in her ears. During confinement she had a severe attack of fever, which made her for a time so delirious that Mr. M. had his powers taxed to their utmost in filling the offices of nurse, mother, washwoman, housekeeper and farmer.

One of the terrors of life in the woods is the danger of losing the children or of having them stray away so far as to become a prey to wild beasts. One morning, while Mrs. M. was convalescent, Mr. M. started for the wheat-field, taking the little girl with him. After a few hours he sent her home, but did not himself return until afternoon. When he reached the house he did not see the child about and immediately inquired for her. Mrs. M.

had not seen her since she left in the morning, and supposed she was safe with her father. With a horrible fear at his heart, Mr. M. sprang to his feet. It was already late in the day and there was no time to lose. He ran to the wheat-field, the potato-patch, and searched the corn-field through and through. The child was nowhere to be seen. He called her name again and again; but the prolonged echoes only answered his cry. Then he plunged into the depths of the forest, fearing at every turn to see a fragment of her dress, or to find her torn and bleeding body. At last he heard the sound of hurrying footsteps. For an instant he paused with a new fear. He may have aroused a pack of wolves, and if he endangers his own life what will become of the sick wife and starving babe who are left in the cabin? But he can not turn back on an uncertainty; so onward he rushes. He soon catches a glimpse of the child running away from him like a wild deer. "Emma! Emma!" he calls, but she only runs the faster. She does not know the voice of her own father. What shall he do? Her small, agile figure passes easily through the underbrush; but with the energy lent by despair he tears his way along, gaining on the flying footsteps of his terrified child. At last he catches her in his arms and thanks God that she is safe. Her first words were, "I was afraid I should never see mamma again."

When Mrs. M. was so much recovered as to be able to do some work she found that the fountains of nourishment for the infant were dried. This was a very sore trial, as there was not a cow within five miles, and had there been one Mr. M.'s slender purse could not have afforded the amount of milk which would have been required. He could not even get for his wife the food which she needed. The times looked very dark; but Mrs. M. still trusted in Him who feedeth the ravens, and it was not long ere her trust was justified, for one day a young man with a bundle swung over his shoulder entered the clearing. It was Mrs. M.'s brother, laden with good things for his suffering sister. His mother, though ignorant of the condition of her daughter, had an instinct to send her some wine and other delicacies besides bread and meat and a small quantity of clothing. There was rejoicing in that humble household, and no king with his table loaded with every luxury ever enjoyed a feast as did those thankful souls the wholesome food of which they once more partook. The brother remained several days, and then returned to his mother carrying a melancholy report.

Mrs. M.'s strength was now rapidly restored, but all the food she had for the babe, not yet a month old, was warm water which had been poured on wheat bread and sweetened with cane sugar. For a short time the bread-tea pacified the child; but it soon demanded better nourishment, and after drinking cried pitifully. The mother pressed the poor little thing to her longing bosom, and knew that it was starving. Oh, for one cup of milk to give to it! But "God's will, not mine, be done," she constantly iterated. The child slept less and less, and when awake its mournful wail was almost always heard. Its little form wasted gradually away, and its cry grew weaker and weaker. For nearly two months it struggled for existence, and then passed into the great unknown. When it was gone Mrs. M. said, "God is wise and merciful," and a new strength and peace were given her.

Mr. M. went again to the village to work, and Mrs. M. began harvesting the corn and potatoes. The potato yield was very abundant in that virgin soil, there being nearly half a bushel each in many of the hills. She worked very hard, and found that constant occupation was rest to mind and heart. She often saw Indians gliding through the forest, their black hair streaming down their backs; but though much afraid of them they never offered to do any harm, and usually passed her unnoticed. For months together she saw not the face of a white woman; but though she often wished to live again among civilized people, it was impossible to get away, as Mr. M. barely saved enough to enable them to live along "from hand to mouth" without laying by a cent for future use. One fine day in the third year of their life in the woods Mr. M. brought from the Chatham Post-Office a letter from Mrs. M.'s mother containing money and an invitation to come and make a long visit. Poor Mrs. M. could hardly credit the good news, and her thankfulness was beyond words to express. There was little to do to get ready, for clothes were few and there was no trunk to pack. She took the little girl with her, leaving her husband alone to look after the farm.

After living several weeks in solitude, Mr. M. began to appreciate the circumstances in which he had placed his wife, and on reflection made up his mind that he had not the heart to ask her to come back. He accordingly rented the farm to a man who, in return for the crops that were on it, promised to erect a new building and to finish fencing the cleared land. He worked awhile in Chatham to get funds to defray traveling expenses, and then joined his wife in Drummondville. Here they lived in comparative comfort for a number of years. There was no more suffering from hunger, because Mrs. M. could help support the family by going out as nurse, cook or housekeeper. Many children were born to them—in all eleven; but only three—the two sons in the Community and the daughter, who survived the hardships of pioneer life—grew to maturity. The others died in infancy.

The severe struggle for existence was over. It was not long, however, before an affliction came on Mrs. M. which was, in some respects, harder to endure than spare diet and scanty clothing. Mr. M., though strong and a willing worker, was not a successful business man. He was of a jovial, easy disposition, fond of present pleasure, and his early life as a gentleman's steward had been a bad school for him. He lost some money through carelessness and bad debts; he also lost the farm in the woods on which he had expended so much labor, because he could not sell it and could not afford to go and take care of it. Owing to these and other disappointments, he became disheartened and took to drink. For the last three years of his life he was quite intemperate, and was sometimes abusive to his wife and children. This was a great blow to Mrs. M., for he had always been a kind husband; but she studied how to avoid irritating him, and got along with him so patiently and kindly that, in his rational moments, he often asked her forgiveness and said she was much too good for him. Intemperance wrought its ravages rapidly in his case, and after three years he died in a fit of delirium tremens. Thus at forty Mrs. M. was left a widow with three children.

Sometime previous to the death of her husband Mrs. M. made the acquaintance of a small company of persons in the village who were interested in the religious teachings of J. H. Noyes. She had been longing for something to satisfy her heart more than any thing she received in the churches, and now she had found it. She was an earnest soul, and possessed in a remarkable degree that unshaken faith in God which is better than the purest gold to him who has it. As she read Mr. Noyes's writings the truth of his words sank deep into her heart, and she became a religious Communist. Soon after her husband's death Mrs. E. (one of the company referred to) invited Mrs. M. to share her home. Here she remained for three years or until 1855, when, after an application for membership, she with her two boys (her daughter having previously married) and Mrs. E.'s family joined the Oneida Community.

Mrs. M. has always been one of the most contented and thankful of the members of the Community. Her unflinching trust in God is still one of her most marked characteristics, and has it not taken her from the lowest to the highest? "I am far better off here," says she, "than I should be as mistress of the Heytesbury mansion." Some one remarked carelessly to her one day, "What a pity you should have had such a husband!" "Why, no!" she answered, "I can not say that; for if my husband had been otherwise I should probably have never been here."

THE NECESSITY OF SPIRITUALISM.

LETTER TO A SKEPTICAL FRIEND.

Dear J———: Mr. Frederic Harrison, the representative and champion of the Positive philosophy in England, published in the June-July number of *The Nineteenth Century* an article on "The Soul and the Future Life," in which the materialistic views of Comtism were stated with force and frankness. Mr. Harrison's conclusion is that the soul is an attribute, not an entity; and defines it as the "combined faculties of the *living* organism." He denies that any one can prove that mind, feeling, or will, exist after the decomposition of the body; and characterizes the longing for immortality as a selfish desire on the part of man; the only immortality possible being, not that of the individual, but of that abstract something which he may have said or done to help advance human society—the immortality of the race, not of the man. To this statement replies were made by Lord Blachford, Prof. Tyndall, Mr. Greg, Prof. Huxley, Lord Selborne and others, which were also published as a separate article in the same journal under the title of "A Modern Symposium."

I can not see that these replies indicate or furnish any such proof of the opposite view as would be acceptable to Mr. Harrison as a follower of Comte, namely, proof of a material or positive character; but the ideas expressed are interesting.

Lord Blachford defines soul to be the "conscious being which each man calls 'himself;'" and draws a distinction between words used to represent entities or things, such as earth, air, man, and words which are used to signify ideas, or principles, as virtue, life, destruction. The one thing which is percipient is "myself;" other things are perceptible. Soul means perception. Perception must be an attribute of something, and there is reason for believing that this "something" is imperceptible.

Prof. Tyndall says the hypothesis of the free human soul, or the assumption of an entity which uses the human machine, is not congruous with the knowledge of our time. All psychological phenomena, such as terror, hope, sensation, are merely attributes of, or associated with, the molecular processes set up by waves of light in the brain.

Prof. Huxley says he does not object to the word "soul" as used by pagan and Christian philosophers for what they believe to be the imperishable seat of human personality, and can not see any thing selfish in the desire for its continuance; and he would deprecate the idea advanced by Mr. Harrison that "civilization is in danger if the workings of the human spirit are to become questions of physiology."

Mr. R. H. Hutton says what we mean by soul is that which lies at the bottom of the sense of personal identity; and asks Mr. Harrison how it can be unmeaning to believe that the hitherto unbroken continuity will continue unbroken? He also distinguishes the desire for immortality from the ignoble wish of bettering ourselves at the expense of others; which seems to be a proper definition of selfishness; while Canon Barry truly says: "Self-sacrifice, or unselfishness, is the conscious sacrifice, not of our individuality, but of that which seems to minister to it, for the sake of others." The latter writer also says that the relation in which the personality stands to the particles which at any moment compose the body is a mystery.

Mr. W. R. Greg, though a strong writer, does not appear to have said any thing very pertinent to the real issue.

Rev. Baldwin Brown says: "Man is an embodied spirit, and wherever his lot is cast will need and have the means of a spirit's manifestation and action on its surrounding world." But this seems to be a begging of the question.

And the *London Quarterly Review* takes Mr. Harrison to task for asserting that there is not a trace of the notion of immortality in the Bible, quoting the following therefrom: "Fear not them that kill the body, but are not able to kill the soul." "It is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body." But this is theology, not science.

I find definitions of soul, with some other matters, in these replies, but no allusion to or presentation of any evidence in demonstration of the continued existence of the conscious identity after death, which is the proof which Mr. Harrison challenges. The nature of this proof must be of the material sort, for nothing less than this will satisfy Mr. Harrison. Is this sort of proof obtained by reasoning from analogy, or by dissection with the scalpel? Does not Tyndall say that the existence of the soul is not congruous with our *knowledge?* If then neither the philosophic method nor the scientific method, as hitherto pursued, can furnish us with such proof, is it not proper for man, as a free inquirer, if he be competent to do so, to make use of other means of investigation which may be at his disposal in order to determine so important a question? If another method known derisively as the "spiritualistic" has, up to this time, been left as a means of fraud in the hands of the charlatan and impostor, is it not the fault of the theologian who forbids it, and of the scientist who neglects it? But perhaps the Church is too much concerned in holding on to its own to court the truth, and Science too busy in tracing the descent of man through the past to care to connect him with the future. I say, up to this time; for the names of Wallace and Crookes, eminent as they are in science, stand at present prominently forward in support of the acceptability of the method by which individual immortality may be made "congruous with the *knowledge* of our times."

If behind the "rap," or the tipping table, we can identify an independent intelligence, we necessarily infer an organism also, since all intelligence is manifested through organized forms; and if, at any time, it be

possible to demonstrate *that organism*, then the scheme of proof will be complete, and immortality be made tangible to the Positivist; and Mr. Harrison himself be able to sense the still *living* organism. For spiritualism is essentially the study of psychology by the methods of the Positive philosophy.

Very sincerely, GEORGE WENTZ.

HOW THE WORK MUST BEGIN.

EDITORS SOCIALIST:—Some of the advocates of a Workingmen's Party have had the privilege of speaking through the SOCIALIST about their governmental scheme of reform. It seems to me that a political movement, with such a platform as that adopted for workingmen, will be dangerous and detrimental to the nation in proportion to the number of adherents it secures and the weight it assumes. We know that principles that have not been held in favor by a large proportion of the masses always result in failures when carried into politics. Only a very small percentage of our electors are committed to the principles of true reform, or even know any thing about them. The Workingmen's Party will draw to itself that class that upholds and promotes trades-unions and strikes; that think their conditions can be bettered by forcing employers to the payment of higher wages; that never think of practicing economy and sobriety and virtue themselves—that class of uncultured, unenlightened, dissatisfied men who think if they can only succeed in placing a certain man in the presidential chair, food and clothing will be lower, wages be higher, whisky cheaper, and the hours of work will be lessened. I do not say that the inaugurators of the movement are such men, but that its principal supporters will be drawn fron this class. The work of reform, labor reform or any other, must begin with small associations instead of a national center. The great ocean of public opinion must be raised to the necessary elevation; human nature must be ennobled. To that end let us work, forming Communistic homes as examples of a better way of living, and preaching the gospel wherever it will be heard, and thereby hasten the time when selfishness and competition will not rule the world.

Springfield, Mass. A. B. GRIFFIN.

A very great deal of our thriftlessness is in unwise spending. For one thing, a great deal of money goes for costly articles where cheap things do even better. In the matter of dress, flimsy and showy materials are bought, especially for children's clothing, where plainer and more substantial articles would serve their turn far better. Again, in the purchase of food, the most expensive articles seem to be almost the only thing desired by anybody. But the two great sources of useless expense are spirituous liquors and tobacco. This is the vastest tax upon the working-classes, a tax imposed by themselves. If the working-classes saw their way to adding two hundred millions, or even one hundred millions a year to their wages by a strike, it would be hard to keep them back from it. They would undergo privations and sufferings for weeks and even months, of their own free will. But it is within their power to make that addition to their income without striking, without an extra hour of idleness and voluntary hunger, without a struggle of any sort, except the struggle of each man with his baser self, the animal inside him. And upon the way in which a man fights that fight depends his right to the very name of man.

THE above, from Prof. R. E. Thompson's pamphlet on "Hard Times and What to Learn from Them," contains good suggestions that ought to be carried out by every body. But we imagine they will result in little good to the workingmen from the simple fact that they are addressed directly to them, and in such a way as to make them feel that they ought to dispense with the use of tobacco and other things *because they are poor;* that it is all well enough for the rich to drink and smoke if they choose, because they can afford it, but all wrong for the poor to follow their example because they can't afford it. So long as the matter is presented to the workingmen in this way, it is likely to increase the desire for the very things they are advised to forego.

THERE is nothing more characteristic than shakes of the hand. I have classified them. There is the *high official*—the body erect, and a rapid short shake near the chin. There is the *mortmain*—the flat hand introduce into your palm, and hardly concious of its contiguity. The *digital*—one finger held out, much used by the high clergy. There is the *shakus rusticus*—when your hand is seized in an iron grasp, betokening rude health, warm heart, and distance from the metropolis; but producing a strong sense of relief on your part when you find your hand released and your fingers unbroken. The next to this is the *retentive shake*—one which, beginning with vigor, pauses, as it were, to take breath, but without relinquishing its prey, and, before you are aware, begins again till you feel anxious as to the result, and have no shake left in you. SYDNEY SMITH.

THE NORTH AMERICAN REVIEW.

THE current number of the *North American Review* comes to us from New York bearing the imprint of D. Appleton & Co., and is full of exceedingly interesting and able matter. Senator Hoar's paper on Charles Sumner is a review of Mr. Pierce's Life of that statesman; and John Fiske adds one more to the numerous criticisms which Mr. Frederick Harrison's essay on the "Soul and Future Life" has evolved. Mr. Fiske argues that the teachings of such men as Huxley and Herbert Spencer are not materialistic, but contends that the belief in the immortality of the soul could never be maintained on scientific grounds. "Science," he says, "is but the codification of experience, and it is helpless without the data which experience furnishes. Now science may easily demolish materialism, and show that mind can not be regarded as a product of matter, but the belief in a future life requires something more than this for its support. It requires evidence that the phenomena we class as mental can subsist apart from the phenomena we class as material; and such evidence of course can not be furnished by science. It can not be furnished until we have had some actual experimental knowledge of soul as dissociated from body, and under the conditions of the present life no such knowledge can possibly be obtained." Still many careful and even scientific examiners of the phenomena connected with modern Spiritualism find therein substantial results which, after all due sifting and scrutiny, can not be explained by any other hypothesis than that of the independent existence of the soul.—One would suppose that Dion Boucicault, if anybody, could write instructively on "The Art of Dramatic Composition," and hence his paper with this title, and which we understand is the first of a series, may be considered as the official enunciations of this Pantarch of modern stage playwrights; not that Mr. Boucicault is at all assuming, for at the commencement he meekly alludes to the verdict of certain critics, that his dramas exhibit too much workmanship and too little genius, only to say in reply, that he has made the most of what little genius he has.—J. Randolph Tucker makes a strong plea for a general amnesty, which shall include all persons without exception who took part in the rebellion; and the extract from the advance sheets of Mr. Lecky's forthcoming "History of England in the Eighteenth Century" is the best argument we have yet seen in favor of the English Aristocracy, while candidly admitting the grave defects of the system. Still there are many Englishmen who think they could get along very well without an aristocracy. Gen. Dick Taylor's "Reminiscences of the Civil War" give a curious inside look into the affairs of the Southern Confederacy during the conflict. He does not seem to esteem Alexander H. Stevens very highly, but thinks that Jefferson Davis is a good and patriotic man, that McClellan was a better General than we have been accustomed to think, and that slavery was, after all, not the cause of the war. W. W. Story writes on the Origin of the Italian language; and considers it, contrary to the opinion of Max Müller and some other philologists, as simply a corruption of the classic Latin, popularized by long use among uneducated people, and gradually varying from the original form. Bayard Taylor's paper entitled "Ephesus, Cyprus and Mycenæ" is a synopsis of the researches of Messrs. Wood, Di Cesnola and Schliemann in those localities; and Gen. McClellan furnishes much the best explanation we have seen of the military operations connected with the capture by the Russians of Plevna and Kars, illustrated with two excellent maps. Last, but not least, is Manton Marble's discussion of the Silver Question, which is as sensible a treatment of the subject as any thing we have yet seen; although his strictures on the Bland bill will not meet with a prompt acceptance in some quarters.

CONRAD WILSON, in the *Rural New Yorker*, estimates that one average corn crop in the U S. (1,300,000,000 bushels), if converted into beef, mutton, pork, butter, milk and corn bread, would make a seventeen ounce daily ration for every man, woman and child in the United States for 1200 days. If nature is thus bountiful to us as a nation, can we not have wisdom to so distribute what she gives us as to furnish every one the necessary food?

Here is one of the joys that rich men experience: The *Boston Commonwealth* says, "Mr. George Bancroft of Cambridge, Mass., has surrendered twenty lots to the city rather than pay the assessments charged him for betterments in consequence of improving the streets in front of them. He then asked that he should be allowed for them $83,000 for which they were taxed. The city, however, refused to give him more than $13,000, and a sheriff's jury appraised them at $12,027. Bancroft appealed, and the Superior Court set aside the verdict, not on account of its injustice, but on technical grounds, which have been carried to the Supreme Court."

ITEMS OF NEWS.

HOME.

Our mines gave $98,500,000 in gold and silver last year.

There were some Greasers in that San Elizario affair after all.

The lakes and ponds are freezing, and the ice-men are happy.

Bancroft will soon be out with another volume of his history.

The coal companies can not find a way to raise the price of coal.

Gold *vs.* silver. Both parties getting mad. The conflict deepens.

Prof. Cartier waltzed twelve hours the other night without stopping.

There were 874 failures in New York last year. Liabilities over $50,000,000.

Snow in various places. The railways in Virginia have been blocked up with it.

You can't get ahead in modern thinking unless you know what *differentiation* means.

The Von Hillern thinks she can walk a hundred miles in twenty-eight hours without sleep.

Our Senators say they won't hear any arguments about women's suffrage except in the committee rooms.

Mr. Joaquin Miller says that of all the American poets Edgar A. Poe is the most translated and read in Europe.

The first Steamer from New York to Brazil put to sea on the 2d. It is hoped that there will be many such trips.

Comptroller Olcott thinks our way to thrive is to keep the Erie Canal a going and not try to make a cent of money by it.

Ralph Waldo Emerson has been made one of the foreign associates of the French Academy of Moral and Political Sciences.

Emma Bridgman, a Brooklyn sculptress, is at work on a bust of Maria Mitchell, the distinguished astronomer. It is a commission from Vassar College.

Miss Mary Alcott, the sister of Louisa M. Alcott, is painting successfully in London. A picture which she painted for the Dudley Gallery brought a handsome price.

Mrs. Belva Lockwood, the female lawyer of Washington, wants to have Livonia C. Dundore appointed constable. The Judge said he would consider the application.

Dr. Lambert, the President of the American Life Insurance Company, has got it at last—five years in the penitentiary, and all for signing false reports of his company.

The Workingmen's Congress, which met in Newark, New Jersey, on the 29th ult., changed the name of the party to that of the "Socialistic Labor Party." They claim 72 sections and 7,000 members.

In 1877 the great tide-water cities of the United States and Canada received 10,000,000 less bushels of wheat than they did in 1876, but New York city got 15,000,000 more bushels than she did the year before.

Still they tumble! We mean those great insurance companies. But don't forget that bread nourishes, fire makes warm, and that a contented mind is worth fighting for though you haven't a cent in your pocket.

The papers are making a fuss because Secretary Evarts has taken a job in the courts. And how do they suppose that a man who is all nerve, all brain and all Roman nose is going to sit still in a Washington office and be contented with $8,000 a year. And they won't let him annex Mexico either.

In France they have it so fixed that a man with $5 to lend can invest it in the Government bonds. It is quite likely that we shall soon be as well off in America. The whole public debt could then be held in this country, and we should hear but very little of rotten savings-banks for awhile.

Mr. Brown says: "You ought to know my wife. I tell you, she is a nimble climber. She went to the top of me and my affairs in less than six months after she had promised 'to love, serve and obey' me, and in twelve months she had gone over the women in our school-district as if they were so many rungs in the ladder of fame."

Mr. Thomas Lord, of New York, a widower of eighty-five and a great deal of money, has been getting married to a Mrs. Hicks, a smart woman of forty or fifty. His children very naturally feel a great deal of disgust at the whole brood of kites and crows and widows. They say he is not so well balanced as he used to be—in fact, is not balanced at all and quite irresponsible.

The Rev. Dr. William Newton has withdrawn from the Protestant Episcopal Church because he has "come to the saddest conclusion of his life; that by slow degrees a change has come over the spirit of the Church to such an extent that sensationalism, on the one hand, or formalism on the other,

must characterize the ministrations of the pulpit or by some means the offending incumbent must be got rid of."

The annual oratorial contest of the Inter-Collegiate Literary Association will be held at the Academy of Music in New York, Jan. 10. Twelve "best" men—one each from as many colleges—will then show that they are not the ones to fail when they become famous for quips and cranks and wanton wiles, and are called into the lecture field. Learn to speak up and wave your arms: that is what tells with an audience.

It is rumored that James Gorden Bennett is going to start a London *Herald*, to prickle and startle the beefy Englishmen. He will take over from America a corps of reporters, special correspondents, paragraphers, condensers, "end-men" and salad-makers. What if it should turn out that John Bull can read half a column of "padding" in less time than it takes him to see through one of your "Graphicalities," and like it better too?

The President and his wife celebrated their silver wedding on the 31st ult. About a hundred persons were present, including none but old acquaintances and the Cabinet families. Some of the officers of the 23d Ohio—Hayes' old regiment—presented Mrs. Hayes with a silver log-cabin, a miniature *fac-simile* copy of the one in which she and her husband wintered when the regiment was encamped in the valley of the Great Kanawa, West Virginia.

Webster, who was very particular about the style and quality of his own dress, seeing his little grand-daughters dressed in white on a certain occasion, commended the taste that made the selection, observing that children should wear light and simple colors like the flowers of early spring. "In later life," he said, "we require gayer colors. In this respect we follow nature, which has the brightest colors at the close of the year, and tinges the forest in autumn with varied and brilliant hues."

From the Report of the General Superintendent of the Life-Saving Service it appears that there has been during the year 134 disasters to vessels within the limits of its operations. The estimated value of the vessels was $1,986,744, and that of the cargoes, $1,306,588, making a total of $3,293,332. Of the 1,500 persons imperilled 1,461 were saved. The total amount of property saved was $1,713,647; the amount lost $1,579,685. The number of disasters resulting in a total loss to vessels and cargoes was 34.

Being told once that his reply to Hayne was the most famous of all his speeches Mr. Webster said, "My forensic efforts have been those which pleased me most. The two arguments that have given me the most satisfaction were the argument in the steamboat case and the Dartmouth College argument. The 'steamboat case,' you will remember, was a question of the constitutionality of the right of the State of New York to give a monopoly to Fulton and his heirs forever of the privilege of plying the waters of the Hudson with his steamboats."

FOREIGN.

Russia won't be allowed to alter the map of Europe all alone.

The English mob have been breaking heads in Trafalgar Square over the Eastern question.

It has leaked out that Queen Victoria's strongest passion is love of power. Beaconsfield is playing on that.

Osman Pasha had a way of trouncing his delinquent officers with his own hands and feet as if he were a mad and dyspeptic schoolmaster.

Sir Titus Salt deferred having a gold watch until he had saved a thousand pounds. Moral: Do without a gold watch and get to be a three or four millionaire.

The Russians were reported to have taken Ilidja, a town where the road westward from Erzeroum crosses the Euphrates. It turns out that they were badly whipped.

Cleopatra's needle will be started along from Ferrol, Spain, to London on the 10th. The New York *Herald* will apprise the contractors by telegraph of any storms coming from America and likely to endanger the precious relic.

Don't know as we should object to having Major Walsh carry all the Indians to Canada, but we should feel better if he had stopped long enough to bow and say, "With your leave, Sirs," when he came across the line and took that Nez Perces back to Canada.

Russia has said to England that she will let her commanders conclude an armistice with the Turks, provided the latter asks for one. She has also intimated semi-officially that the Turks are likely to suffer if they are led to suppose they are going to get any help from England. This is about all that British intervention has come to.

Gladstone had an idea that he and the Queen could induce England to withstand the Russian and do something for the Turk. The Earl of Carnarvon has been assuring the world that the attitude of his Government is unchanged. "It is watchful of all real British interests, friendly toward other nations, and neutral toward the belligerents."

Peru is going to be the paradise for Chinamen. There are 60,000 in that country already. They become citizens, work cheap, live cheap, sell cheap, and marry the native girls without any difficulty. Messrs. Olyphant & Co. of New York, in consideration of an annual subsidy of 160,000 soles, have contracted to run a line of steamers between that country and Asia for five years, making twenty-eight round trips a year. The contractors undertake to introduce as many immigrants as possible.

Wilkie Collins is a ready inventor of plots and situations for stories, but a slow producer. "I don't," he says, "attempt the style of Addison, because I hardly think it worth the while; Addison was a neat but trivial writer, but not in the least vigorous nor dramatic; but the very reverse—analytical and painfully minute. His style bears about as much resemblance to good, strong, nervous English as silver filigree does to a bronze statue. Lord Byron's letters are the best English I know of—perfectly simple and clear, bright and strong."

The Russian generals in Bulgaria do not stop to see what the diplomatists are going to do, but they wade on through the snow—their wagon-wheels creaking painfully and grinding as they go. General Ghourko fought the Turks at Taskesan, twenty-five miles from Sophia, on the 31st ult., losing some 700 men killed and wounded, before taking the entrenchments. This move was a flank movement on Kamarli, which the Turks at once abandoned. Sophia has been abandoned by the Turks, and since occupied by the Russians. Gen. Radetzsky has crossed the Balkans. Gen. Ghourko is also over the Balkans. A supporting column had 53 men frozen to death one night and 820 frost-bitten. In his fight at Bogov on the 2d inst. he lost 200 men and the Turks had 1,000 killed. The indications are that Adrianople will be the next scene of contest.

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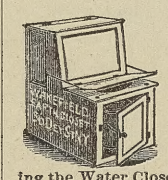

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